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to eternity. Eternity, the vision of God and eternal life in him — this was the prime, the permanent, message of true-mediæval theology. And this is the message it brings to us today. We look forward, and are prone to find our inspiration in the forward look alone. That is inverting the true sequence of life. That is the religion of time over against which is the deeper and truer religion of eternity. It is strange to receive this message from one of the most advanced and radical of modern religious teachers. But it is a true message which we all should do well to heed.—G. S. GOODSPEED.

Mémoire sur la grande inscription dédicatoire, et sur plusieurs autres inscriptions néo-puniques du temple d'Hathor-Miskar à Maktar. Par M. Philippe Berger, membre de l'Académie. (Paris: Imprimerie nationale; Librairie C. Klincksieck, 1899; pp. 48, 5 plates; fr. 4.) During the last few years every number of the *Comptes Rendus de l'Académie des inscriptions de Paris* has contained detailed reports, by Father Delattre and others, of the French excavations at Carthage and the surrounding territory, extending now over the whole of Tunis and Algeria, and directed by men of tact and experience. One of the directors, M. Bordier, found in November, 1892, in the ruins of the ancient town of *Maktar* several inscriptions, chief among which was a neo-Punic building-document in ten columns of three to six lines each. It is the longest of its kind yet discovered, and is now reproduced and discussed, together with two smaller ones, by M. Berger with all his well-known philological acumen. The dialect of these inscriptions represents a bad mixture of Phœnician, Latin, and Berber words, and it is therefore an exceedingly difficult task to interpret these texts satisfactorily. The larger inscription relates the building of a temple to a deity *Htr Mskr* (Hathor-Miskar)¹ by a society (מִזְרָחָא, see pp. 16-19), whose thirty-two members—together with the name of the father of each—are mentioned at the end of the inscription. It is quite significant that, while the names of the fathers are mostly Phœnician or Berber, those of their sons are, as a rule, Roman or Latinized.—W. MUSS-ARNOLT.

Recent Archaeology and the Bible. The Croall Lectures, 1898. By Rev. T. Nicol, D.D. (Edinburgh and London: W. Blackwood & Sons, 1899; pp. xii + 333; 6s.) Dr. Nicol has traversed the entire field of the relations of archæology to the Old and New Testaments in
 מִלֶּךְ חֲטָר מִיִּצְחָר רִזֶּן יָמָם בַּעַל חֲרָדָא¹.